

THE DESERET NEWS: WEEKLY.

"HIGHER CIVILIZATION."

The cohesive power of Mormonism will soon be subjected to stern practical tests. Its remoteness from civilized States has, hitherto, been an effective safeguard. Brigham Young has been a supreme ruler, and any troublesome Gentiles were easily removed either by threats or force. Even the U. S. judges and marshals and military commanders have been powerless to oppose the will of the Mormon leader, and have compromised with evils they could not remove.

But the Pacific Railroad is to pass through the heart of Utah, and to have one of its most important depots in Salt Lake City. Mormonism can no longer be isolated. No regulations it can enact will keep out Gentile emigrants. They will come by battalions, determined to have a home and to enjoy the protection of the U. S. laws. Brigham, with all his boldness; will not dare to lord it over judges, backed by the whole military power of the United States, which may be made available, at a few days notice, to crush any rebellion or any attempts at violence.

If this heterogeneous community gathered from all nations, can hold together against the influences of education, and commerce, a social law enforcing monogamy, it will prove its possession of mightier internal forces than the world has given it credit for.

Gov. Young is making the most of his present opportunities, and is determined to coin gold for his own purse, whatever may become of his followers. He has a large force steadily at work on the railroad, and sells provisions at high rates not only to his own workmen, but also to parties at different parts of the route within reach of his enterprise.

"His influence over his followers is still unbounded, and his will gives law to the entire Territory. Whether the supremacy can be maintained when Yankee shrewdness and energy come into competition, it is not easy to predict, but Utah will soon lie open to thronging crowds of emigrants, and if Mormonism has not better elements of life than is commonly supposed, it must gradually succumb to a higher civilization, or migrate to a new home.

The above article is from the editorial columns of the Providence (R. I.) Journal. We publish it that our readers may peruse the views of an editor, who writes as complacently and confidently about us and our future prospects, as if he were thoroughly conversant with the whole subject. It is a specimen article; hundreds of such appear in the columns of the various papers. They give evidence of their writers' ignorance of the subject upon which they treat; but any conceivable amount of nonsense is overlooked in articles written upon the "Mormons" and their doctrines and practices. The influences of education and commerce are to work wonders among us; if we can hold together against them, and a social law enforcing monogamy, it will be proved that we are in possession of mightier internal forces than the world has given us credit for.

He writes about us in some such a way as a highly civilized, polished, enlightened man might be supposed to do about the Abyssinians or a tribe of barbarians. If we were heathenish, uneducated, totally ignorant of all the arts and amenities of true civilization, as low as the Digger Indians, by whom this country was inhabited when we came here, his remarks could scarcely have been more appropriate than those we print above. He, himself, evidently thinks, or at least wishes his readers to think, that we are a people but little, if any, above the aborigines. If our system ("Mormonism") has not better elements of life than is commonly supposed, it must gradually succumb, he says, to a higher civilization, or migrate to a new home.

This "higher civilization" to which our system is expected to succumb, we suppose is to be found in the towns which spring up along the line of the Railroad, as it advances westward. We have been favored by Bro. Orson Hyde with the perusal of a letter, written to him by Bishop W. Seeley, who went down to the railroad terminus in charge of a train to bring up the emigrants. Speaking of this "higher civilization" as he saw it, he says:

"This town, with another on the other side of the river, has been called into creation by the building of the railway, and they are without exception the most demoralized places I ever saw. Life is of no value here. I am under the mark when I say that, at least, one man per day has been the

average of murders in this little town since we came here. Vice, in every conceivable shape, stalks forth with unblushing front in broad day light, and at night satiates itself with committing unheard-of crimes. Women, a disgrace to the name, offer themselves openly, and, in fact, I am informed, they have printed invitations affixed to their dwellings to catch the unwary and foolish. Almost every other house is a whiskey mill, gambling hole, or a house of ill-fame, and sometimes all three. This description of one city will suffice for all. I had not been in Laramie fifteen minutes before one man was shot dead and two others were seriously wounded. When I inquired the reason I was told they had no fresh meat in town! Such is so-called civilization! Were such scenes to be enacted in Utah, what a howl would be raised! Editors and priests would urge the sending of all the army of the United States against us, and annihilation would be thought too small a punishment. Strange that a few miles, under the same government, should make such a difference.

"To give you an idea as to how we are spoken of, I will relate an incident that occurred here. One morning several of our boys on going down to the ferry found a man and horse a little distance in the river and in imminent peril of going down the stream. Two of them rushed in and brought the man and horse in safety to the side. In relating the incident shortly afterwards, the man remarked that he and his horse would have been drowned had it not been for the G—d—d 'Mormons.' Indeed this is the name we generally receive."

This, we presume, is the "higher civilization" of the Providence Journal, to which we have to generally succumb, unless we have better elements of life in our system than is commonly supposed! A pleasant alternative truly does that paper present to us, to succumb to such men and practices as described in the letter from which we quote, or migrate to a new home! Now, we are decidedly of the opinion that we will do neither one nor the other. We will neither succumb to such hideous civilization (?), though in the opinion of the Journal it may be "higher," nor migrate.

From all that we have heard of these towns which spring up on the line of railroad, and their "civilization," Bishop Seeley has not exaggerated the condition of things which exists there. Indeed, their condition can not be described. But we will, with the help of God, keep one spot free from the contamination of vice, where it can not revel unchecked and hold high carnival to suit the corrupt and depraved tastes of its libidinous votaries—a spot where virtue will be honored and held sacred, and those who adhere to it be fully protected. That we shall be able to do this we do not entertain a shadow of a doubt, all the prognostications of our contemporaries to the contrary notwithstanding.

"MORMONISM" AND THE COMMITTEE ON ELECTIONS.

By the kindness of Lewis S. Hills, Esq., we are favored with a copy of the Report of the Committee on Elections of the House of Representatives upon the contested election case for the delegateship of Utah Territory. The Report is voluminous, and covers eighty-one pages of closely printed matter. To us the Report possesses unusual interest from the fact that it contains numerous and lengthy extracts from the Book of Doctrine and Covenants, the Journal of Discourses and other Church works. No less than thirteen pages are occupied by revelations from the Book of Doctrine and Covenants itself; the account of the martyrdom of the Prophet and Patriarch, Joseph and Hyrum Smith, as published in that Book, appearing with them. Paul once said that "some indeed preach Christ even of envy and strife." * * The one preach Christ of contention, not sincerely. * * What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

We can appreciate and sympathize with Paul's feelings respecting Christ being preached, and his words express our views exactly respecting the publication of these extracts from our works which the Committee on Elections have embodied in their Report. Such Reports, whatever may be the intention of those who make and publish them, cannot fail to do us good. For when thus published and circulated, they reach hands and are read by people who might never see the works from which

the extracts they contain are made. There are many erroneous and false statements in this Report, but they will do us no harm. People who read such reports will think; some truth will fasten itself upon their minds, and when they read the extracts from our works, and the statements of our faith which they contain, they will be apt to read the malicious statements *cum grano salis*; they will attach but little, if any, importance to them.

In the Report we find a very well-written statement by the Hon. W. H. Hooper, accompanying which is a letter from the Hon. Geo. A. Smith, on the subject of irrigation and the agricultural resources of Utah; also statements showing the population, towns, counties, mills, &c., giving the number of acres in grain, grass, fruit and cotton, and a list of factories, public buildings and schools, and these several amounts appropriated for local purposes, and the revenue collected by the Federal Government for the years 1866, 1867 and part of 1868. The Report also contains the statement of the positions relied upon by the Hon. W. H. Hooper for retaining his seat as delegate, which we published some time ago in the *Evening News*. There are also Carleton's bitter and malicious report of the "Mountain Meadow Massacre," and extracts from Hepworth Dixon's and other works, some of which are tolerably fair, others very prejudiced and unfair.

The Committee state that to arrive at a decision they were necessarily compelled to look for proof over a wider range of facts and statements than is usual in ordinary election cases. They had, they say, to discuss questions of a social, political and religious character. But after presenting "the result of reading, and testimony, oral or written," they are of the opinion that no fair conclusion can be reached by any such indirect method of examination. They lean to a personal examination as likely to be most suitable and satisfactory. They discuss, first, "What is Mormonism?" Second, "The relations of Mormonism to Utah, and the relations of Utah to this government." Third, "The duties of this government to Utah and its inhabitants, and the remedies proposed for existing evils in the administration of the laws of Utah." Fourth, the contested election case, with the conclusion arrived at in the mind of the Committee.

In reply to the first question, they conclude that "the Mormon doctrine appears to be nothing original or strange, but is a combination of various phases of opinion on religious dogmas." "Mormonism is a natural outbreak in the 19th century of two great principles of human thought, action and belief in all ages." "1. The yearning of mysticism in every soul seeking a better knowledge of God, the Great Mystery, the Spirit past finding out." "2. The restless longing in the mind for social reform, in a world where all systems are more or less a restraint on hoped-for improvement."

The Committee think the success among the American people of our peculiar teachings is worthy of special attention. "It seems reasonable," we quote their language, "to attribute it to a strong motive and longing common to every race or nationality, and is the embodiment of an inevitable scheme, viz., a national Church—an American church with its own peculiar martyrs, saints, prophets, priests and ritual. After sustaining this idea by reference to the Greek, the Roman, the English, the Lutheran, the Calvinistic churches, they come to Connecticut and her blue-laws, and the efforts there made "to make divine revelation the moving power in the daily administration of government," and say, "To the development of the principles and practice established in the blue-laws by the descendants of the same and kindred people, in a later day, in a more extended country, among a less educated or less primitive population, may the origin of Mormonism be consistently traced."

Another cause of success among Americans is, they think, the sympathy with the discovery of an American Bible and the building of the New Jerusalem on this continent, "by which the dwellers on this hemisphere were brought, as it were, in nearer communion with the God of Mount Sinai." "Nearly all races of men," they say, "have at some period indulged in this longing to be the special care of the Divine Being. In New England, New York, and Pennsylvania, where the founders of Mormonism made their greatest number of converts, these views are the natural result of the teachings of our forefathers; that we are His peculiar care, in contradistinction to the persecutors who drove them abroad from Europe."

There are several marked periods,

they think, in the course of the development of "Mormonism." "The present, or sixth period, embraces the relation of the Mormons to the United States as residents of the Territory of Utah, which has been characterized by great energy, perseverance, courage and success."

"The civilization of Europe has through this society been planted in an oasis between two deserts, nearly halfway between the Missouri and the Pacific, among hostile Indians, and in face of great and threatening dangers from man and nature. The wilderness has been reclaimed and made beautiful with varied and rich harvests, and shelter for the emigrant across the plains to California furnished with well-established hospitality. Our troops rely on the industry of the people of Utah for their forage, comforts and luxuries. The missionary from the eastern States is tolerated and safe in the city of Salt Lake. The principles of thrift, enterprise, and good order are recognized and protected."

In answer to the inquiry, "has that power [Mormonism] been hostile to the government of the United States?" The committee reply, that it is and has been hostile rather from the inherent spirit of its creation than from any design on the part of the people. They also think that the vote polled is to be deemed and accepted as the legal vote of the people of Utah, and they unanimously agree to present the resolutions that the contestant "is not entitled, to a seat in this House, as a delegate from the Territory of Utah," and "that William H. Hooper is entitled to a seat in this House, as a delegate from the Territory of Utah."

OUR LOCAL'S CORRESPONDENCE.—NO. VII.

THE RAILROAD IN THE CAÑONS.

HANGING ROCK,

From which my last communication was dated, is a misnomer. I might have searched for it for an indefinite length of time, if it had not been pointed out, when I saw, not a hanging rock, but a mass of conglomerate, worn away on the under side and forming a little natural rock bridge by the side of the road, at the base of the high bluff or low mountain which here bounds the cañon on the north. It gives name to the mall station ten miles up from the mouth. About a mile and a half below it the high, butting crags, and buttress rocks, of red and white sand stone, which are the distinguishing features of Echo Cañon, terminate, cropping out afterwards in strata edges, but not rising in the massive grandeur which marks their appearance below. The mountains on either side are lower, more sloping and rolling, and the bottom is moderately level. The grading for a distance here is done up to within a mile of Hanging Rock station, where the contract of Kimball & Co. commences and continues up two miles. Their camp is on a nice, sloping piece of ground, on the left bank of the creek, opposite the station, where the mountains recede, forming a pretty curve, backed by rolling hills covered with verdure and fringed with willows and brushwood. On the north side, opposite their camp, the mountain tops are tolerably flat, and a beautiful little lake, with a hard bottom and some five feet of water, is found hidden away from the casual passer or the traveler up and down the cañon. At this camp I found Mr. John Houtz, in charge of some eighty men and forty teams. He received me right hospitably, and extended "the freedom of the camp," with frankness and heartiness. The work here is being pushed ahead with energy. The creek is being turned out of its channel for three quarters of a mile below the station, and the road will run in its bed. Where the creek is turned out, there are five cuts in making a passage for it, which are in length from fifty to two hundred yards, and in depth from eight to twelve feet.

COAL DISCOVERIES.

While at Hanging Rock I was shown specimens of coal discovered in the immediate vicinity; and it is said that several clearly defined veins have been prospected for a distance and give assurance of a vast supply. Mr. Houtz and some others have staked off and claim one vein on the north side of the cañon. Several others have staked off a claim on the opposite side, from which a very fine specimen of coal had been taken that was shown to me.

Before starting this morning, David P. Kimball and J. Q. Knowlton, Esqrs., came into camp, on their way to the city, having ridden all night. Their teams brought some forty-six loads of